

**ANNUAL MEETING**

OF THE

**TRUSTEES**

OF THE

**GRANVILLE**

**LITERARY & THEOLOGICAL INSTITUTION,**

AND OF THE

**OHIO BAPTIST EDUCATION SOCIETY.**

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August 12th and 13th, 1835.

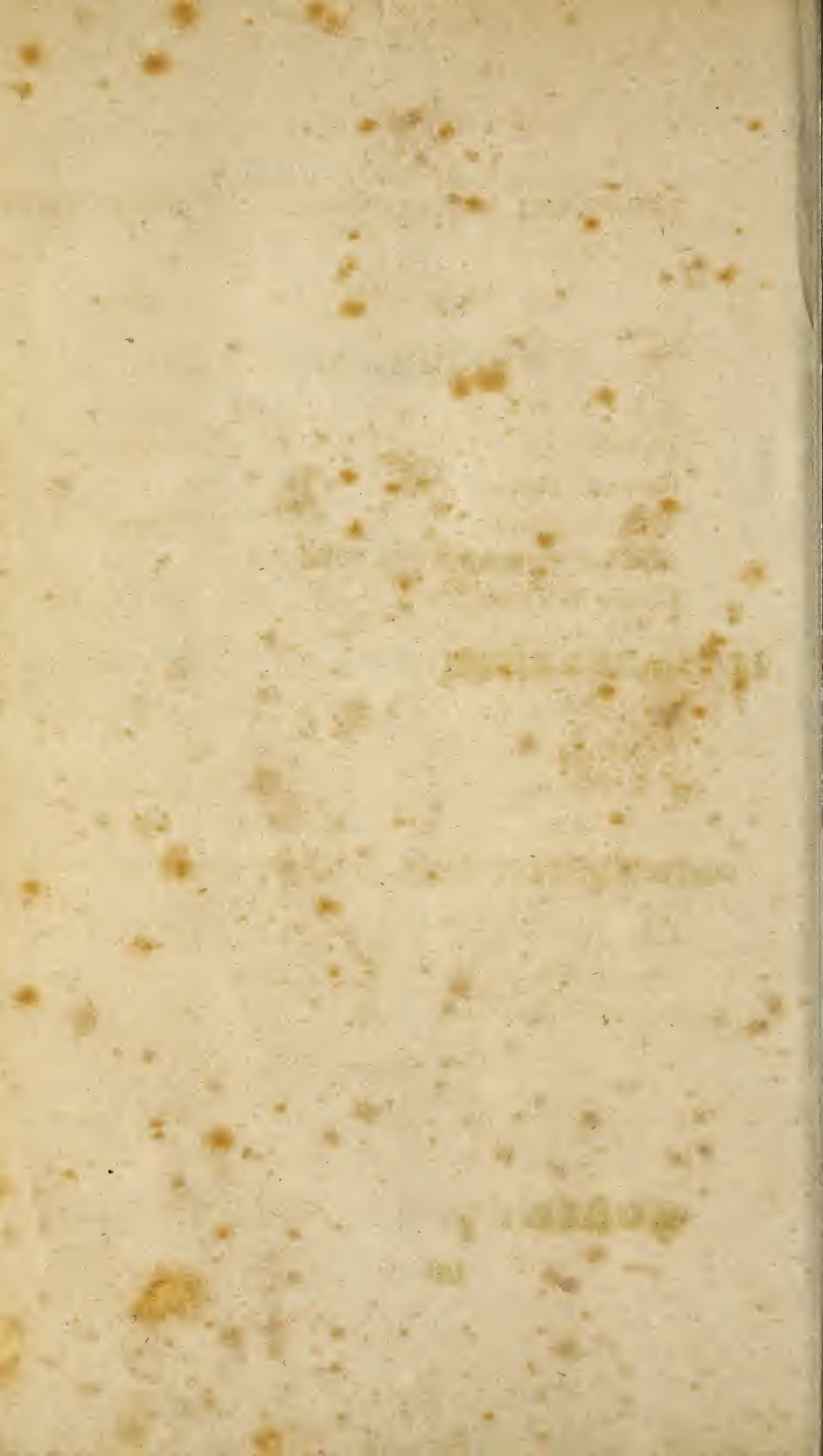
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COLLEGE HILL, GRANVILLE, OHIO.

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**1835.**



GRANVILLE

LITERARY & THEOLOGICAL INSTITUTION,

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*Principal of the Junior Preparatory Department.*



## GENERAL INFORMATION.

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THE GRANVILLE LITERARY AND THEOLOGICAL INSTITUTION, founded by the Ohio Baptist Education Society, commenced operations in December, 1831, and was incorporated the following January, with a charter granting the right to confer degrees, and all the privileges usually enjoyed by colleges. Its situation is unusually pleasant and healthful, near the centre of the state, in the midst of an industrious, enterprising, intelligent, and moral community. Although it met with a heavy calamity soon after its origin, in the loss of its buildings by fire, still its progress has been steadily and successfully onward, until it has reached a degree of prosperity far surpassing the most sanguine anticipations of its friends.

The institution embraces four departments, Preparatory, English, Collegiate, and Theological. The Preparatory School is divided into Junior and Senior Departments. Boys under fifteen years of age are placed in the Junior Department, under the guardianship of Mr. Walter M. Wilson, a gentleman of experience in this capacity. Boys over fifteen, who are not prepared to enter College, are placed in the Senior Department, under the care of Mr. George Cole, A. B. who sustains a high character as an instructor. This division according to age, has no reference to the studies of the boys. They recite in connection with such classes, as, by their ability and the nature of their studies, they may be qualified to join. The English department is intended to embrace a thorough English education, together with the higher branches of the Mathematics. Special attention is given to that class of young men who wish to qualify themselves to become skillful instructors of common schools. The course of instruction in college is designed to be as thorough and extended as at any college in the United States. The Sophomore and Freshmen classes are now open for the admission of students. The requisites for admission are similar to those required by our best colleges for the same standing, more regard being had to the manner in which a student has been instructed than to the quantity he may have gone over. The Theological department is designed to aid pious young men, called to the work of the christian ministry, in obtaining that education which will best qualify them to become useful and efficient ministers of the gospel. No efforts will be wanting to adapt it to the present wants of the Baptist denomination in the West. Those who are prevented by their age, or other circumstances, from pursuing a full and regular theological course, can, at their pleasure, pursue a shorter course, attending to those studies only which will have the most direct bearing upon the sacred work they have in view. Students in this department will have access to all the advantages afforded by the other departments.

## Vacations.

From Commencement, second wednesday in August, six weeks. From the third wednesday in February, four weeks.

## Expenses for a term.

Tuition,	- - - - -	\$10.00
Board, washing, room, furniture and fuel,	- - - - -	27.00

Students in the Junior Preparatory, NOT BOARDERS, pay an incidental charge of Seventy-five cents. Other Students, NOT BOARDERS, two dollars for room. Those, who take tea and coffee, are charged three dollars extra, and an extra charge of twenty-five cents per doz, is made for washing COATS, ROUNDABOUT VESTS, AND PANTALOONS. No deduction for absence is made from the tuition of students in the college. Any student entering or leaving the institution during the progress of a half term is charged the whole amount of tuition for such half term. Boys under fifteen years of age, who have never been members of the institution, entering or leaving in the progress of a TERM, are charged the whole amount of tuition for the term. No deduction for absence is made from the board of any student, provided he be not absent more than a week at any one time, nor even then without a reasonable excuse for such absence. No deduction is made from the board of any student leaving the institution no more than three weeks previous to the close of a term, or not more than one week before the close of the first half term. Testimonials of good moral character are necessary for admission into any department of the institution. Boarders in vacation are charged at the same rate as in term time, with the exception of tuition. THE PAYMENT OF ALL BILLS IS REQUIRED IN ADVANCE. The institution is designed to be strictly a Manual Labor Institution, requiring each student to spend a portion of every day in manual labor. Shops are now erected, and furnished with tools and stock, affording, it is believed, sufficient accommodations for all permanent students to prosecute mechanical labor to as good advantage as can be done at any manual labor institution in our country. Temporary students will be furnished with as much labor as circumstances will admit. At the beginning and middle of each term cash will be paid the students for their previous labor. While the experiment has been sufficiently tested to prove conclusively, that an enterprising young man, of industrious and economical habits, can sustain himself by his own exertions, after having acquired a trade, it will also be found true here, as in all manual labor institutions, that young lads, and young men wanting in the above qualifications, who depend principally, or to a great extent, on their own labor for support, will surely be disappointed. Although the public may expect much from manual labor institutions, in diminishing the expenses of a liberal education, and placing it within the reach of every talented, enterprising, and industrious young man, still their popularity should not be made to depend chiefly on considerations of pecuniary advantage. The influence which is exerted by the LABOR SYSTEM, in the formation of a healthy and vigorous constitution, of sober and industrious habits, and of an independent, manly, and virtuous character, far outweigh all other benefits, and cannot be too highly estimated.

NOTE.—By a vote of the Board of Trustees, any person will have the right to name the institution by paying the sum of \$10,000, or a professorship by paying \$5000.

# ANNUAL MEETING

OF THE

## BOARD OF TRUSTEES.

GRANVILLE AUGUST 12, 1835.

[The principal doings of the Trustees follow.]

At three o'clock, P. M. the meeting was called to order by the President. Prayer by brother Rigdon. The report of the Executive Committee, was called for, read, and accepted.

The Treasurer's account current was called for and referred to a committee for auditing, consisting of E. Robbins, and P. Carter.

On motion, *Resolved*, That President Pratt, E. Robbins, J. McLeod, M. B. Cushing, T. R. Cressy, and H. Carr be a Committee to solicit the legislature of the state for pecuniary aid.

Adjourned till 8 o'clock to-morrow morning.

August, 13th.—Met according to adjournment.

The following persons were elected members of the Board of Trustees, having been previously nominated by the Education Society viz:—John McLeod, S. W. Lynd, Charles Sawyer, W. S. Richards, Elias Fassett, Hiram Gear, John Pratt, L. D. Barker, W. H. Beard, A. Abbott, T. R. Cressy, Ralph Granger.

The following persons were elected officers of the Board for the following year, viz:—John Pratt, *President*; Asa Drury, *Secretary*; Paschal Carter, *Treasurer*; S. Spelman, H. Carr, P. Carter, J. Pratt, A. Drury, J. Wilson, E. Fassett, D. Wildman, D. Shepardson, C. Sawyer. Executive Committee.



Resolved, That an Examining Committee be appointed Consisting of twelve persons viz:—J. Stevens, S. W. Lynd, H. Carr, T. R. Cressy, A. Chapin, Professor Wall, H. Gear, J. Drake, Dr. Turner, Dr. Drake, J. W. Andrews, and Professor McGuffey.

Resolved, That Daniel Drake, M. D. be invited to deliver a public address on the day of the next Commencement.

Adjourned. Prayer by brother Darrow

ASA DRURY, Secretary.

JOHN PRATT, President.

## ANNUAL MEETING

OF THE

### OHIO BAPTIST EDUCATION SOCIETY.

The Society met in Granville, on Thursday, August 13th, 1835. At 10 o'clock, an address was delivered by Elder Hiram Gear,—after which the meeting was called to order. Prayer by Elder Carr.

The following members handed in their annual contributions of one dollar each viz:—A. Darrow, S. Spelman, J. Pratt, W. M. Wilson, L. D. Barker, H. Carr, P. Carter, D. Shepardson, J. Wilson, G. Cole, J. McLeod, N. S. Johnson, two dollars, C. Sawyer, one dollar and a half.

The reports of the Treasurer and of the Board of Directors, were called for read, and accepted.

The following persons were elected officers for the ensuing year, viz: H. Carr, PRESIDENT; S. W. Lynd, J. L. Moore, D. Bryant, H. Johnson, G. C. Sedwick, J. Phillips, J. Bailey, VICE PRESIDENTS; G. Cole, SECRETARY; C. Sawyer, TREASURER; W. Sedwick, A. Chaffee, H. Gear, T. R. Cressy, A. Darrow, P. Carter, S. Spelman, DIRECTORS.

The following persons were nominated as Trustees of the Institution for three years, viz: John McLeod, S. W. Lynd, Charles Sawyer, W. S. Richards, Elias Fassett, John Pratt, L. D. Barker, W. H. Beard, Hiram Gear, T. R. Cressy, Ralph Granger, and A. Abbott.

The committee on the amendment of the Constitution reported that nothing had been done, and were continued. J. Stevens, J. McLeod, E. Robins, J. Pratt, and D. Bryant.

Resolved, that the anniversary address be delivered on the second wednesday of August.

Resolved, that J. L. Moore, T. R. Cressy, and E. Robins, be appointed delegates to attend the next General Convention of Western Baptists.

Resolved, that the thanks of the Society be presented to Elder Hiram Gear for his address and that a copy be requested for the press.

Resolved, that J. L. Moore be appointed to deliver the next annual address and that J. Bailey be his substitute.

Resolved, that this Society publish the minutes of the Society and of the Board of Trustees.

Adjourned to meet at Granville at the time of the next annual meeting.

H. CARR, PRESIDENT.

GEORGE COLE, SECRETARY.



## ADDRESS

*Delivered before the Ohio Baptist Education Society,  
at their Annual Meeting, held in Granville,  
August 13, 1835*

BY HIRAM GEAR.

### *Pastor of the Market Street Church. Zanesville.*

The Speaker, standing as he now does in the place of another, whose genius and wisdom we did expect to have both gratified and instructed us on this occasion, solicits the indulgence of the audience while he shall make a few, humble remarks on the subject of education as it respects candidates for the sacred ministry, and the duty of the churches towards such candidates.

We have been accustomed to contemplate the education of persons designing to enter the ministry more as a matter of expediency than of duty; as a thing more important and desirable than obligatory.

In our remarks at this time, we shall present some thoughts, which we think go to show that it is the DUTY of every person who enters the christian ministry, of this day, to be educated. We wish every candidate for this holy office to view the subject of his mental improvement not as a mere matter of choice and taste, of like or dislike; but of moral responsibility; as a thing pertaining to conscience—to right and wrong. There are considerations demanding him thus to contemplate it, in taking heed to which he will be wise.

Some of these we will offer, simply premising that we use the term education in respect to literary and theological attainments only; taking it for granted that all candidates for the ministry, in our churches are truly pious, are called of God and approved by the brethren.

1 The individual, in duty to himself ought to be educated. He is to be a laborer. The service to be performed is of a character the most arduous and important. He will need a good knowledge of his implements, of the mode of preparing them and some skill in their use; else he must work to sad disadvantage. The husband-man who goes forth to lay low the field of grass, must first prepare his scythe, or he toils to extreme fatigue and little profit; and if in company with those who come prepared must soon be left behind with shame added to his fatigue. The minister, whose mind is undisciplined, whose knowledge is small, and whose command of language is quite limited,—is placed in extremely irksome and discouraging circumstances. He cannot do justice to his native talents. He cannot exhibit the thoughts that inhabit his mind in the force and beauty of their conception, nor can he expect his intellectual power in a manner to command extensively, the attention and respect of the people. Hence his influence is restricted; his sphere of usefulness circumscribed; his energies are crippled—his way is up hill.

In addition to these difficulties, he subjects himself to the danger of suffering the loss of his labors if he enter ignorantly upon them. For Paul informs us that every minister's work shall be tried by FIRE: that which abides this test, shall receive a reward. But if through ignorance, misapprehension, or in any other way, he preach error, or pursue a course contrary to the principles of the gospel, his work shall be burned; he shall suffer loss. As then he would avoid the mournful spectacle of the destruction of his labors, at the Great Day of trial, let him take heed how he buildeth upon the foundation, lest his works, like the ancient people of God, PERISH FOR LACK OF KNOWLEDGE.

Let him remember moreover that the knowledge needed can be gained only by education; it being a part of the plan of the Almighty that man shall become

learned, wise and useful by that means. Man is not born with a particle of knowledge, nor with a spark of reason or judgment; nor with the power of speech. At his birth, in these respects, he has no superiority over the new-born beast of the field or the fowl of heaven. The elementary principles and dormant faculties he has, tis true; but these must be trained—must be educated, that he may think, reason, judge or speak. And does it not become him who is to make these his business, and who is the servant of Him who “doeth all things well,” so to train his powers as to do his work well.

2 He owes it to Christ his Master. His relation to Christ is the most intimate and sacred. He is to be the ambassador of his Lord—his representative among men. And men will, more or less, blend the character of Christ with those of his ambassadors; and they will form, in some measure at least, their view of his laws and institutions, as they are represented by them; for men generally judge of things not as they are in reality; but as they are exhibited. A human form may possess symmetry the most perfect, and beauty the most exquisite; but if it be clothed in rags and seated in the place of vileness, it attracts no admiration, it smites the beholder with no charms; these are hidden beneath a veil of disgusting objects. An undisciplined, unrefined mind is exceedingly apt to have coarse and vulgar conceptions on all subjects, however pure and august, even though, (as facts have often shown) Christ and his unsullied truth should be the object of thought. But what though such an individual may have thoughts of Jesus and his cause, rich as the pearls of the ocean, and brilliant as the sparkling gem; if in communicating them he makes use of low comparisons, of coarse language; of ridiculous, fanciful or absurd expositions of God's word, thereby mar the beauty of his thoughts, and dim their splendour, and of their riches and their glory. He exposes his very subject to, and subjects it to permanent degradation, by an association with what is mean and vulgar, and unworthy of respect. To win esteem and affection must not only be beautiful in form, but lovely and becoming in life. He, who would fitly describe the beauties of Jesus to the children of men, must not only have grace poured into his heart, but into his life also. He is not every preacher most sacredly bound to represent Him as He is?

Ought not the images and the language by which he would exhibit Christ to be such as will comport with the purity, and beauty, and grandeur of his character? If so, ought not his education to be such as shall give him command over such a medium of thought? He has noble examples before him. The ancient prophets and apostles enforced their declarations respecting God and his commands, with the arts of logic and the power of argument; and adorned their discourses with the graces and the beauties of history, poetry, and eloquence.

Again, he is to be the expounder of his Lord's will and testament respecting men. His business therefore is with documents—with documents couched in the common language of man; for the right interpretation of which one must be well acquainted with the meaning and force of terms, the laws and usage of language, the customs and manners of the age in which the documents were written, and with the acknowledged principles of interpretation. If through ignorance of these, he give a false and injurious representation of his Master's will, he does him thereby great injustice. He destroys the fragrance of his name, and sullies the lustre of his character; and what is the most grievous, he wounds the Redeemer in the house of his friends.

Learning and skill in the business of his profession are required of him who would sit as expounder and judge of the laws of his country; and are not the laws of heaven as important as the laws of man? Does not the honor of Jesus Christ demand as good and sound interpretation of his laws, as that of the country does of her's? Should not the expositor of the former then be as competent to his task, as the expositor of the latter?

3 His relation to the Church demands that he be educated. He is to occupy the office of a guide and instructor. It is incumbent on such an one to understand well the principles by which the church should be governed and directed.

Much, very much depends on this in regard to the prosperity of the church. If she be rightly conducted, she rises like the morning sun, with beams of light and love beneath her wings, with which to bless the people of the land:



her course is like the waters of the dead sea, bitter and baleful. Blighting and destruction follow in her train: her light is "disastrous."

It is not the wilful perverter of truth only that does harm; "if the blind lead the blind they both fall into the ditch." The "novice," though honest, may "fall into the condemnation of the devil." Hence Paul wisely directed that no novice should be a bishop. And here, it is worthy of remark, is high scriptural authority for the education of such as are to be pastors of churches. You will observe that Paul does not state it as a thing important merely, but as a thing indispensable—excluding from the pastoral office all such as were not instructed. And why should not the church in these days adhere to this Apostolical rule: it is safe and wise.

As the teacher of the church it is the undoubted duty of the minister to be the possessor of competent knowledge, and of a capacity to impart that knowledge to others. He should be a scribe so well instructed as to be able to bring forth things NEW as well as old—to conduct the people of his charge to new fields of thought, and unfold to them new and beautiful relations of thoughts old and familiar.

It is not sufficient that he be the mere repeater of stale and common place remarks. He is bound to elevate the church—to furnish his brethren with the means of GROWTH in knowledge and wisdom, and thus to place in their hands the means of increasing usefulness. He should be the fountain of knowledge: not indeed its origin—Christ is the great source of light. But in the same sense as the law of England declares the king to be the "FOUNTAIN OF JUSTICE; not its author, but its distributor; not the spring but the reservoir."

And so we are told by the word of inspiration that the "priests lips" should KEEP knowledge"—keep it as the merchant does goods, on hand for the use of others, and "they should seek the law at his mouth."

He is moreover, to be the public and principal agent of the church in winning souls to the love and obedience of the truth. As such, it will be his duty to address, in the happiest and most effectual manner, all classes of people, the learned and polite as well as the unlearned and rustic—the men of age and wisdom no less than the young and thoughtless. And for this what skill and varied attainments, joined with talents are requisite? O who would rush lightly, hastily upon this mighty work?

Having thus offered a very few of the reasons which afford proof of the proposition announced, we remark that we do not urge the same degree of education on all. Some may gain more, some less, according to age and circumstances.

All however, should acquire sufficient to render them, so far as learning is concerned, generally acceptable and useful to the public. How, and where it shall be obtained, is a thing optional with the individual. He may educate himself, and here it may be worthy of remark, by way of apology for our venerable fathers in the ministry, that but few of them had any other means of obtaining the needful instruction. Academies, Colleges, and Theological Institutions did not exist, in our denomination, in the days of their pupilage.

They must then be self-educated or not at all. And it is rather surprising that, under these circumstances, they have done so much, than so little.

But now we are favored with Institutions of learning. It will be greatly to the advantage of the student to resort to these, for where one has succeeded in educating himself, ten have made an utter failure; and it is also to be observed that those who have succeeded best are among the warmest advocates for Institutions of learning; they know full well the difficulties of the road and the value of guides and assistants.

We now enquire in few words, what is the duty of the church towards candidates for the ministry? We answer, to encourage and if needful, assist them in getting an education.

Duties are reciprocal. As the child is bound to love the parent and serve him till of age; so the parent is bound in return to provide for, protect and educate the child. The day an individual is approved by the church in dedicating himself to the work of the gospel ministry, that very day, he becomes



the public servant of the church. In entering on a course of studies preparatory to his great work, he, of course, abandons all pursuits for private individual emolument and gratification; and studies for the church, and labors for the church. In doing which, if he expend his own or the property of his friends, he, at least, deserves the smiles and encouragement of that body which he is to serve; and if destitute of the requisite means, the church, as the body to be benefited, ought, most certainly, in some way, to supply them.

Common justice requires it, for what could be more unreasonable than to require protracted services in your behalf without supplying your destitute servant with the means of rendering them? It is for the honor, the comfort, and the interest of the church to have a good and competent ministry; and it is her duty to use all needful means to secure it. It is the part of God to secure the piety of those who are to be ministers, but hers to secure their education; and she may have just as learned a ministry as she pleases, only by pursuing the proper course. Let the church then, see to it that her public sons be well and properly educated. How she shall do it, whether in the capacity of churches or by voluntary associations; whether by loans, or donations of money—she herself must determine. Voluntary associations seem to us to combine the most advantages; and loans, by inducing habits of industry and economy in the student, to be more useful than donations.

We anticipate one objection to our remarks generally. Education is needless, because, he, whom God calls to preach is qualified. The objector may be somewhat surprised to hear us admit the truth of his reason, though not the pertinency of its application. We think it however, a pretty sound, orthodox doctrine. It is true, God does not call men to preach who are not, in some measure qualified. And were the churches to act on the principle of excluding from the sacred desk all the unqualified—so of course the uncalled—it is to be feared, that some few at least, might mourn the loss of honor gone, and sigh for the “return of banished majesty.”

But we remark further, God usually gives to the same individual a series of calls, the one introductory to the other. Does he call a man to go to heaven? he first calls him to prepare to go there. If he calls him to join his church on earth, he precedes it by a call to repentance. And so when he calls an individual to be an instructor in his church, he first calls him to be instructed—God is a God of wisdom. He chooses fit means to accomplish his purposes. He never sets babes to govern, nor novices to teach. As he who should expect to go to heaven, without previous fitness would make a sad mistake; would not he also, who should enter on the solemn and responsible work of the christian ministry, without previous preparation, greatly err?

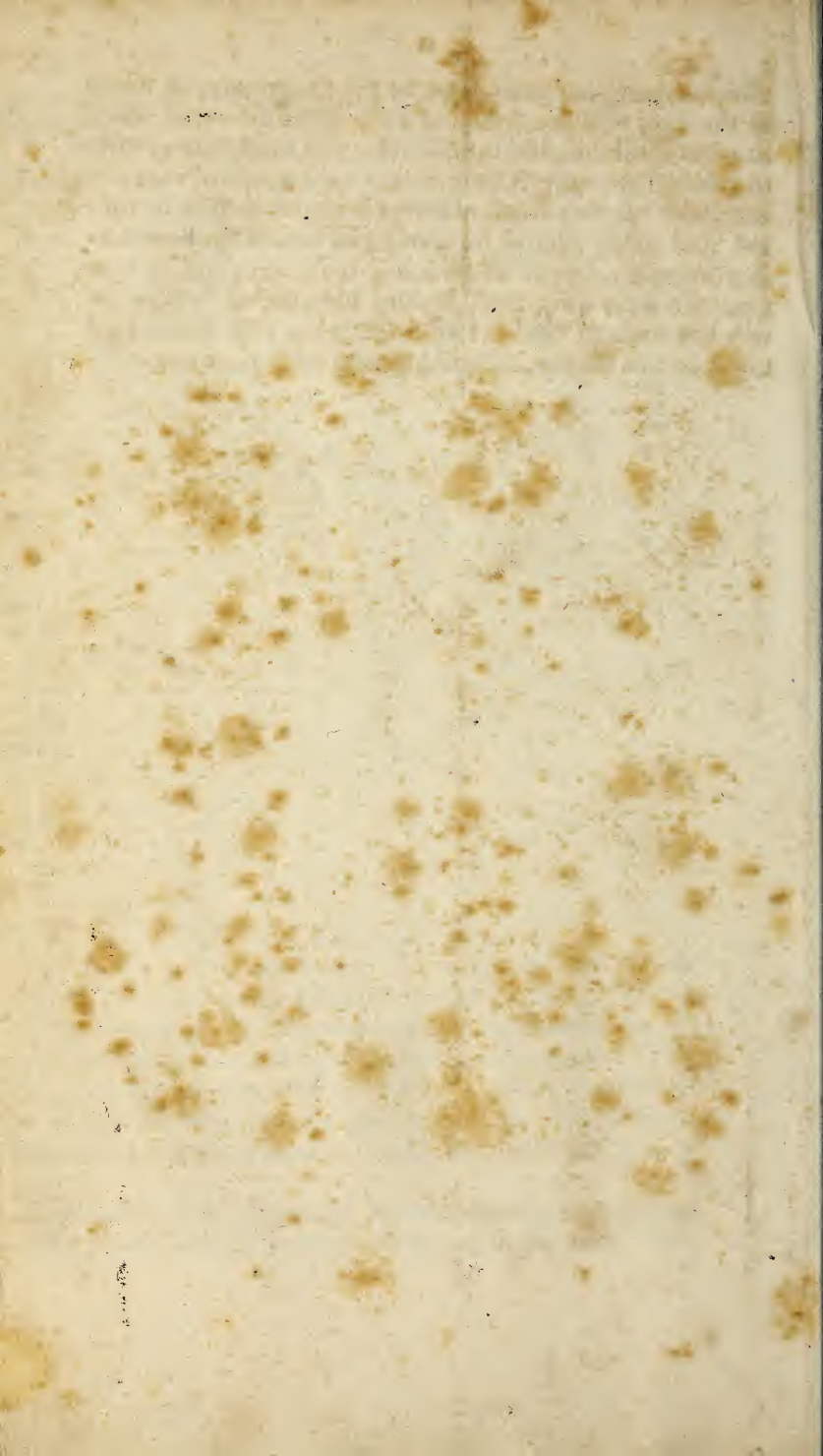
And would not the church that should encourage such a procedure offend against her own weal, and the honor of her Divine Master?

We conclude by commending this subject to the prayerful consideration of the churches, and especially to those young men who are looking forward to the ministry of reconciliation as the business of their lives.

Brethren, members of the Ohio Baptist Education Society, it is presumed that you are not ignorant of the mighty responsibility that rests upon the churches in respect to this matter, nor insensible to its demands. You have thought on this subject and acted on it; your society is formed with express reference to it. But is there not urgent, pressing need of thinking more and doing more

Look abroad at the fearful destitution of our churches, at the young men of promise rising up in the state, with

claims upon your patronage, at the progressive demand of the age, and the wants of a dying world—and see if in view of all this, and much more, you ought not greatly to enlarge the sphere, and improve the mode of your operations. In this work of love all hearts should be united, and many should be sent forth, annually, from under the patronage of this Society to instruct and elevate the churches, and, by the blessing of heaven, to win lost souls to God. Brethren, what your hands find to do in this matter, do quickly and with your might.





*Scusee Univ. Library*

[PERIODICAL NO. 5.]

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ANNUAL MEETING

OF THE

**OHIO BAPTIST EDUCATION SOCIETY,**

AND OF THE

TRUSTEES OF THE

GRANVILLE LITERARY

AND

**THEOLOGICAL INSTITUTION,**

AUGUST 10TH AND 11TH, 1836.

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COLUMBUS:  
PRINTED AT THE TEMPERANCE ADVOCATE OFFICE.  
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1836.



## ADDRESS

*Delivered before the OHIO BAPTIST EDUCATION SOCIETY, at the Annual Meeting, held in Granville, August 10, 1836. By J. L. MOORE, pastor of the Baptist Church, Piqua, Ohio.*

You have been accustomed, on the anniversary of this Society, to expect an address on the subject of education: but I must beg your indulgence while I invite your attention to a passage of *divine truth*, and endeavor to derive from that, more perhaps in the form of a sermon than an address, some instruction which I trust will not be altogether irrelevant to the primary object of this Society. The passage is written in Paul's second letter to Timothy, ii, 15.

*"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."*

This language is in the form of a solemn charge to Timothy, while he was yet young in the gospel ministry, and is enforced by the long and varied experience of this affectionate elder, and the absolute authority of an inspired apostle. That this charge is equally applicable to the rising ministry at the present time, can scarcely be doubted; for if Timothy, who possessed the extraordinary gifts of the Holy Ghost, was required to *study*—to give attendance to reading and meditation, in order to success in this work, how much more, the rising ministry now, from whom these extraordinary gifts and graces are withheld? A careful inquiry, therefore, into the import and various bearings of this passage, by a society engaged to assist young men in a course of study preparatory to the gospel ministry, must be in the strictest sense, suited to the present occasion.

*"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."*

The text embraces two general branches of instruction, viz: *The duty of the rising ministry preparatory to their official work; and the specific work which is here assigned them.* And with a view of obtaining a more ready and practical understanding of the passage, it may not be amiss to reverse the order; and consider,

I. *The specific work here assigned the rising ministry.*

II. *The duty of the rising ministry preparatory to their official work.*



I. Then we are to consider: *The specific work here assigned the rising ministry.*

This is expressed, in the language: "*Rightly dividing the word of truth.*" The phrase "*word of truth,*" denotes the gospel system, as exhibited by the apostles, for the salvation of sinners. Thus, in the epistle of James, it is written, "Of his own will begat he us with the word of truth." And Paul, speaking of Christ, says to the Ephesians, "In whom ye also trusted, after that ye heard *the word of truth*, the gospel of your salvation." In other passages, this system is called, "The gospel of the grace of God," "The truth as it is in Jesus," "The word of the truth of the gospel." These various forms of expression, denote, substantially, the same thing, and are to be understood in an enlarged sense, as embracing the whole system of divine truth, revealed in the Holy Scriptures. Primary reference is had to the New Dispensation, but the Old is also included according to its introductory and typical bearing upon the New. The doctrine of *Christ crucified*, embraces, summarily, the whole gospel; but to preach this doctrine correctly and fully, is to exhibit Christ, the promised Messiah, in all the relations he sustains in that matchless system of which he is the center and moral sun, around which all parts revolve, to which all are attracted, and from which all derive their light, and heat, and utility. Hence this system, though distinguished for its *unity*, is replete with *variety*.

Like a stately tree, being deeply rooted in the divine perfections, it puts forth Christ as its firm and immovable trunk, and then spreads out into a great variety of branches, adapted to the varied circumstances of different individuals, and suited to the condition of a lost world.

Here we have, first of all, a plain and credible account of the author and origin of this visible creation; and are enabled to solve a question, which, without a revelation, has ever been involved in inexplicable difficulties. Then comes the history of the Jews, and the dealings of a gracious and holy God, with that peculiar and chosen people. Next we have the prophecies, various, indeed, in clearness, form, and specific design: some relating to the subsequent history of the Jews, and other surrounding nations; but pointing mainly to the great Messiah, describing his character, his advent, ignominious death, and resurrection, and setting forth the establishment and progress of the gospel church, until she should reach her final consummation in millennial glory. In the New Testament, we have written, in the simple language of nature, and with the unerring pen of inspiration, the history of Messiah's advent, labors, death and resurrection. And in this record, which God has given of his Son, is an immovable foundation upon which our faith rests,

and upon which we base our hope of salvation through his blood, as upon the eternal rock of ages. In his example on earth, we have a heavenly pattern to imitate, and one to which we must all be conformed, or utterly perish.

Again, in the preaching of Christ and his apostles, and in the various epistles addressed to the different churches, every point of scripture doctrine, is brought forward, clearly explained, and faithfully applied, both to saints and sinners. And in the origin and progress of the primitive church, we have constantly before us, a living exemplification of the nature, discipline, and practice, of a genuine gospel church. Finally, there is much in the sacred volumes that may be termed, experimental and devotional—branches of divine truth, by which the character of our exercises may be tested, our affections warmed and elevated, and our souls assimilated more and more into the divine image.

Such is the character and variety of divine truth; and from this brief survey, we can discover the beauty and force of the apostle's language to Timothy, [2 Tim. iii. 16.] "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." From this immense store-house of wisdom and grace, "the man of God," if he have spiritual eyes to discern, and talents to comprehend, may be furnished with truth suited to every occasion, and a message adapted to every grace and description of human character.

*Rightly dividing the word of truth*, then, consists in wisely adapting public discourses to the character and circumstances of an audience, and private instructions to the spiritual state and condition of individuals.

The scriptures represent the human family as consisting of two general classes, distinguished by their characters in the sight of God, viz: the obedient and the disobedient, saints and sinners, the righteous and the unrighteous. In delivering his message, therefore, the servant of Christ must be careful to distinguish those portions of truth which belong to each of these classes. He must not take "The children's bread and give it to dogs," nor distress the humble disciples of Jesus with those warnings and threatenings contained in the terrors of the Lord against the wicked. Hence, in the selection of subjects, he should have respect to the character of his congregation. It would be very inconsistent to take as a text, "But grow in grace and in the knowledge of our Lord and Saviour," from which to address a congregation of unbelievers;—and it would not be less improper to speak from the words, "Repent ye

and be converted," to an audience composed chiefly or exclusively of believers.

But although these two classes, viz: the righteous and the unrighteous, include the whole human family, and those in each class possess in general, the same character, yet there are many specific differences in their spiritual state, which must not be overlooked in the administration of the word of truth.

1. In relation to the unregenerate; if the servant of Christ is called to address those who despise religion, and treat with contempt the message of mercy, he is authorized to use great plainness, and even severity.—Thus the master himself, addressing a set of hypocritical and caviling Pharisees, said [Mat. xxiii. 32, 33.] "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" A similar example is also found in the preaching of Paul, [Acts xiii. 41.] "Behold ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." But are sinners pricked in the heart and made to cry out, What shall we do? They are to be addressed in the language of love, and invited to behold the Lamb of God, who taketh away sin. "Come unto me," said Jesus, to such, "all ye that labor and are heavy laden, and I will give you rest."

*Again.* Whoever has been conversant with the impenitent, knows that there are some, who have imbibed such an idea of their absolute dependence on God, as to destroy all sense of obligation to repent and obey the gospel—and that there are others, whose conceptions of their depravity and helpless state, are so superficial, that they consider salvation entirely within their own power: religion a thing which they can acquire with ease at any time, and are, therefore, always deferring it till a more convenient season. Now, in the administration of the gospel, are the same truths applicable to both these classes? No: and in the preaching of him who spake, as never man spake, we have a striking specimen of "Rightly dividing the word of truth," so as to meet their respective cases. [Luke xiii. 23, 24.] One of these do-nothing cavers, inquired, "Lord, are there few that be saved? And Jesus said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able." He presses upon them their obligation to *act*, and calls on them to *seek* salvation—to *struggle to get in* at the strait gate. But listen to this wise teacher, on another occasion, when standing before a company of self-sufficient, self-righteous, Armenians. [John vi. 43, 44.] "Jesus, therefore, said unto them, Murmur not among yourselves; no man can come to me, except the Father which



hath sent me, draw him:" thus striking at the very root of their self-complacency, and making their salvation to depend entirely upon the sovereign will of God the Father. But,

2. As there are differences in the character and cases of impenitent sinners, not to be overlooked, so the peculiar circumstances and state of God's people require special attention in dispensing the Word of Life.

Different churches, and even the same church, at different periods require very different portions of divine truth. Is a church advanced in the divine life, and enjoying a high degree of spirituality and self-consecration to God; an exhibition of Jehovah's eternal and irreversible purpose of mercy and grace, given them in Christ Jesus before the world began, is peculiarly apposite to their case. This doctrine, in minds thus enlightened and spiritual, cannot fail to produce adoring views of the divine character, swell the heart with gratitude and holy joy, and nerve the soul for higher and nobler efforts in practical godliness. Such was the character of the Ephesian Church, when addressed by the apostle Paul; and this accounts for the marked prominence and fullness with which the doctrine of sovereign and abounding grace is therein brought forward and exemplified. But, on the contrary, is a church in a cold and disobedient state, no such consolatory truths are to be employed. They are rather to be admonished of their backslidings, and exhorted to repent. Such, for example, was the condition of the Galatian church, when addressed by the apostle in language like the following: "O! foolish Galatians, who hath bewitched you, that ye should not obey the truth?" "I am afraid of you, lest I have bestowed upon you labor in vain." "My little children, of whom I travail in birth, again, until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you." Observe, also, the language of Christ, to the Church of Ephesus, some years after Paul addressed them in the strong and encouraging manner above stated. After commending a number of things which were praise-worthy, he says, [Rev. ii. 4.] "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Does a church, as is sometimes the case in their backslidings, begin to verge towards Arminianism, and to introduce, in whole, or in part, human works as the ground of a sinner's acceptance before God? the doctrine of distinguishing grace, and of justification by faith through the imputed righteousness of Christ, should be set in order before them.—

It was the prevalence of this error, among the Galatians and Romans, which called forth the arguments and illustrations of the apostle on this subject, in different parts of his epistles to those churches.

But should the servant of Christ come in contact with those who have the *form* of godliness, but deny the power of it—who cherish the idea of a saving faith, which is not connected with purity of heart and a holy life; he is to address them in the language of the apostle. [James ii. 14.] “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked or destitute of daily food, and one of you say unto them, depart in peace; be ye warmed and filled; notwithstanding, ye give them not those things which are needful for the body; what doth it profit? Even so, faith, if it hath not works, is dead, being alone.” “Yea, a man may say, thou hast faith and I have works; show me thy faith without thy works, and I will show thee my faith by my works.” “For, as the body without the spirit, is dead, so faith, without works, is dead, being alone.”

These instances must suffice to show, what we are to understand by *Rightly dividing the word of truth*. It consists in applying, rightly and seasonably, such portions of the divine word to different congregations and individuals, as their respective characters and circumstances require. The man of God is to instruct the ignorant, warn the unruly, feed the hungry, confirm the wavering, and comfort those that mourn. He is to “preach the word; be instant in season, and out of season; reprove, rebuke, exhort, with all long suffering and doctrine;” until the whole church of God, nourished up with the words of truth, “shall come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

II. *The duty of the rising ministry preparatory to their official work*, will now claim our attention. And our text says to the youthful servant of Jesus, “*Study to show thyself, approved unto God, a workman that needeth not to be ashamed.*”

In this language, it is taken for granted that Timothy had been called of God, to the work of the gospel ministry; and that he possessed, as the special gift of Christ, the principles of every essential qualification for the work, both natural and spiritual. You observe, Timothy is not exhorted to *make* himself a minister by study; but by close application and diligence in the acquisition of useful knowledge, he is admonished to improve his ministerial gifts and qualifications, until he should become eminently skillful in this holy and difficult work. And it is this principle in ministerial education, which I desire here to make prominent.

The cant phrase, that Theological Seminaries are *minister factories*, may have a degree of force in its application to the institutions of some denominations; but it is entirely inappropriate and false when used in reference to Theological Seminaries sustained by Regular Baptists. It has always been a fundamental principle among Baptists, that it was the peculiar prerogative of Almighty God to call men into the gospel ministry, and to bestow upon them, by regenerating grace, and by a special unction from the Holy One, every essential qualification for the work. But they believe, also, that young men thus called and qualified of God, may, by diligent study, meditation and prayer, render themselves far more useful and efficient than they otherwise would be. Ministers are exhorted to grow and improve in their calling, with as much propriety as common christians are admonished "to grow in grace and in the knowledge of Christ—to wait upon the Lord and renew their strength."

All our education societies act upon this general principle. They patronize no young man, who does not give evidence to the church of which he is a member, that God has designated him to this work.—How ungenerous, therefore, and false, is the charge that our education societies and Theological Institutions are engaged in an effort to *make* ministers, by the acquisition of human science, and by mere human instrumentality? It is like the charge that Baptists make *immersion* a saving ordinance, when it is well known that we always require persons, in presence of the whole congregation, to give evidence that they are already, by a change of heart, actually in a state of salvation, before we admit them to this Holy Ordinance. Our education societies assist those, and those only, who are regularly licensed by the churches to preach the gospel. We do not attempt to *make* ministers, but to assist those whom the *Lord* has made, in performing the duty of personal improvement assigned them in our text. To illustrate this part of the subject more fully, I remark :

1. The apostle does not specify *what*, or *how long*, the servant of Christ shall study: This we are left to infer from the *object for which* he is to study, viz: To become a skillful workman, whom God will approve in this high calling. Whatever, therefore, is calculated to prepare him to perform, more efficiently, his official duties, comes within the range of ministerial education. Is a minister called, as some must be, to engage in translating the sacred scriptures into different languages? all will admit, that a critical knowledge of the original Hebrew and Greek would be indispensable: and if called to contend for the faith against Atheists, Deists, and the various tribes of cunning and learned errorists abroad



in the world, such knowledge would be found highly useful, especially as every ultimate appeal among the learned will always be made to the original text. But if a majority of ministers are not required to enter into these more difficult branches of the work, still, it is, at all times and under all circumstances, the specific business of the ministry to expound and enforce the word of God. And to do this *correctly* and *successfully*, involves more difficulties and requires more useful learning than a superficial observer might suppose. Not that the sacred books were originally obscure and unintelligible. A high degree of perspicuity on all essential points of faith and practice, was, unquestionably, in the view of those to whom they were primarily addressed, a distinguishing characteristic of the sacred records. They were given to the primitive saints in the language and style of the age and country in which they lived; and, written as they evidently were, with a more than ordinary degree of plainness and simplicity, no doubt their interpretation was attended, at that time, with comparatively few difficulties. But our situation is materially different. The changes which have taken place in the state of society, in the character of language, and mode of writing, during a lapse of more than eighteen centuries, have done much to obscure the sacred pages to the view of those who are familiar only with modern times.

Whoever looks into the inspired volume, will perceive that much of the language is singularly glowing, bold, and figurative, demanding, in the interpretation, more frequent departures from the literal sense, than that of his own age and country—that portions of this volume, refer, particularly to the time when they were written, to places where the events transpired; to states of society, to modes of thinking, to feelings, laws, and usages, which have passed away. He will find that the prophets in particular, in their poetic strains, employ the climate, face of the country, natural productions, together with almost every beast, bird, fish, and insect, found in any part of the eastern world, to furnish glowing and expressive imagery in delivering their predictions. Without a knowledge of antiquity, therefore, the force and beauty of numerous passages must of necessity be greatly obscured, and the meaning of some completely lost. And the facts recorded, or referred to, in scripture, are not confined to a single country, nor an individual nation; but are connected, more or less, with the history of all antiquity. Hence, the man who would acquire a critical knowledge of the bible, and become a successful interpreter, must make himself familiar with the ancient geography of a considerable portion of Europe, Asia and Africa—must acquire a complete knowledge of the Hebrew commonwealth; and ex-

tend his inquiries, as far as practicable, to all the peculiarities, whether religious, political or domestic, found among the ancient Egyptians, Babylonians, Persians, Medes, Arabians, Phenicians, Greeks and Romans.

These acquisitions must require no ordinary amount of diligence and close application in study. But I remark:

2. That the medium, and the only medium, of acquiring a true knowledge of the mind and will of God, as revealed in the Holy Scriptures, and of communicating that mind and will to others, is *human language*. Hence, just in proportion as a man understands written language, just in that proportion he will be able, at least so far as the letter and literal sense of the word is concerned, to understand the teachings of the Holy Spirit, and to communicate those instructions to his fellow creatures.—Why cannot the mere English scholar understand the Holy Spirit when he speaks in the Hebrew and Greek languages? Simply, because he is not acquainted with those languages—the medium of communication. Why is it that some cannot derive any instruction from the Bible, though translated into their own language? Because they have never learned to read, and have no knowledge of their own language when *written*, although they can speak it and understand it when spoken. The minister, therefore, who has but an imperfect knowledge of the language in which the scriptures are written, and in which he wishes to preach, will understand but imperfectly the message which the Lord bids him deliver, and he will communicate as imperfectly, and often incorrectly, that which he does understand. An individual thus measurably ignorant of his own language, labors under the same embarrassment in the work of the ministry, as does the Welchman, or the German, who, having acquired but a partial knowledge of our language, attempts to read our translation and preach in the English tongue.—Every one knows how liable he would be utterly to mistake the meaning of the sacred text, and to communicate error instead of truth to the people. Nothing surely can be plainer than that a correct and critical knowledge of language is vastly important to the minister of Christ.—Truth is the grand weapon of his spiritual warfare—a knowledge of language is the art of wielding it; and as well might the champion of his country go forth to battle, sword in hand, while ignorant of the art of fencing, as the servant of Christ with the sword of the Spirit, which is the word of God, while ignorant of the meaning and power of human language. Hence, let not a critical and thorough knowledge of English grammar, and of Rhetoric, be despised or lightly esteemed by our rising ministry. The more perfect a man's knowledge of this medium of

thought, the more readily and certainly will he be able to commend the truth of God to the understanding and consciences of all classes who hear him. You all know full well, from your own observation, what a marked difference there is in the interest and effect produced by the same precious truths of the gospel, when presented in the clear, vivid, and impressive language of some, or in the vague, circuitous and disjointed style of others.

Thus far, we have confined our attention chiefly to those branches which should be studied more especially by young men, before entering *fully* upon their official duties. I remark,

3. That the exhortation of the apostle, to *study*, is applicable to the ministry through life. There are two branches of knowledge particularly of primary importance, and in the acquisition of which the man of God should never relax his efforts. 1st. A deep and thorough knowledge of the Holy Scriptures. The scriptures constitute the store-house of Prince Immanuel here on earth, from which the ministry is to be thoroughly furnished with knowledge, wisdom and grace, for his holy service. They are an immense magazine, from which the officers of King Jesus are to obtain arms and ammunition, for themselves and their respective departments, in this glorious warfare. In this volume, we have the language of inspiration, teaching us *what* we are to preach; and here too, my brethren, we shall best learn *how* to preach in such a manner as to obtain the marked approbation of the master, and secure the credit of workmen that need not to be ashamed. And in order to a successful study of the sacred scriptures, a man must live near to God—must enjoy a holy, devotional frame of mind. “The natural man discerneth not the things of the Spirit:” and the true minister of Christ may become so backslidden in heart from God—so cold and worldly in his thoughts and affections, as to materially injure his spiritual vision, and disqualify him to apprehend spiritual and divine realities. In this state of mind, he may “Search the scriptures daily”—may become familiar with the letter of the law, and the theory of the gospel scheme; but the *spirit* of the truth—the real essence and glory of the plan of redemption—will be concealed from his view, and his own soul and the souls of his brethren, instead of feeding and growing upon the doctrine of the cross of Christ, will be starving and withering under the chilling damps of the mere form of godliness, without the spirit and power of it. 2d. A critical knowledge of the human heart, is essential to success in the ministerial office. It is with the hearts and consciences of men, the minister has to deal: to the diseased and dying souls of his fellow men, he is to administer the remedies which the gospel scheme provides; and



as well might the physician prescribe to *his* patient, while ignorant of his complaint, as a minister preach the gospel of salvation to perishing mortals, while ignorant of the human heart, and unacquainted with that mortal disease which is raging in the souls of men. This knowledge is to be acquired, partly by reading the Holy Scriptures, which fully delineate the character of man, and partly by careful observation in frequent conversation, both with saints and sinners; but especially is the minister to acquire this knowledge by a thorough acquaintance with his own heart. Let him often contemplate his own case as it appeared when first awakened to see his guilty and lost state; let him examine, with critical exactness, the workings of his own mind while under the operations of that grace which brought him to the feet of Jesus, and translated him out of darkness into God's marvellous light, and if the work in his soul be genuine, he cannot fail to understand practically and experimentally, the condition of every perishing sinner, and the proper application of the only remedy. A similar attention to his own exercises as a child of God, to the various temptations and snares which beset him, the ten thousand ways in which his remaining depravity struggles for the mastery, and the varied and precious promises contained in the Word of God for his relief, support and spiritual triumph, will prepare him in a peculiar sense to discharge the duties of a pastor, and build up the church of the living God, in their most holy faith.

Nor can this Society, and those young men whom they may patronize, be too deeply impressed with the importance of these more spiritual and godlike qualifications. No degree of literary attainments, whatever, can answer as a substitute for *vital godliness, deep and abiding*, in the soul of a minister. It is not enough if he give evidence of a genuine conversion. If he would be eminently *useful*, he must be eminently *pious*—a man that walks with God, whose soul is filled with an unction from the Holy One. Such a man God loves, and he will own and bless his ministry. Under the administration of such a man, the "Gospel comes not in word only, but in power, and in the Holy Ghost, and in much assurance."

No man, perhaps, appreciates, more highly than I do, literary attainments. I love learning, and will do all in my power to promote it; 'but I love more than all, that learning which can be acquired only at the feet of Jesus.' An illiterate ministry has long been, and is still, a great obstacle to the prosperity of our denomination in the West; but a *graceless* ministry, or even a cold, theoretical, heartless ministry, whatever might be their mental and literary qualifications, would be a positive evil—a curse to the church of Christ—greater than all other calam-

ities put together: and let me intreat the rising ministry, while engaged in literary pursuits, to make the sacred scriptures their principal text book; to search them daily, that their minds may be deeply imbued with divine truth, and to endeavor to maintain a close walk with God; to cultivate a spirit of deep personal piety, as the primary and all absorbing qualification for their holy calling. And if it would not be thought assuming, I would venture here to suggest, that in our Theological Seminaries, among the several professorships, there ought to be one sacred to the spirituality of the students. An experienced and devoted man of God, should be appointed to set forth the absolute importance and various bearings of this essential qualification in the character of a gospel ministry; and whose specific business it should be to point out and enforce the best means of growing in grace, and of maintaining a spiritual frame of mind while pursuing a course of study. Is not instruction, faithful admonition, and the use of appropriate means, as salutary and needful in this department of ministerial improvement, as in any other? Let the experienced christian answer.

4. The text does not say *how* or *where* this study shall be performed. It was sufficient to say *study*, while the *manner* of attending to the duty is left to be graduated by circumstances, and the discretion of the church. If the object can be best secured by the establishment of public institutions, then that course should be pursued—and universal experience proves, incontestably, that young men, with few exceptions, will succeed much better in any literary or scientific pursuit when associated, than in private study. Hence, Theological Seminaries are scriptural, and duly authorized by the Head of the church. The ancient schools of the prophets, were substantially the same as our seminaries, and had in view the same general object, viz: The further qualification of those whom God had chosen to preside over and promote the cause of truth and holiness in the earth. In the days of Christ's flesh, he became, in connection with his ministerial labors, a Theological Professor, gathered a group of disciples around him, and gave them a "three years' course," directly preparatory to their entering *fully* upon the work of the ministry. Paul, Aquilla, and others, engaged, from time to time, as private instructors, to aid the young and inexperienced in their laudable efforts to become more efficient and useful in the gospel ministry.

Surely, here is no want of authority for ministerial education. Our text positively enjoins it, and scripture example fully sanctions it in the various ways and forms which different circumstances may dictate. If public institutions furnish the greatest facilities to the rising ministry, let

such as can consistently, avail themselves of these facilities, and let others, whose circumstances will not permit such a course, secure the best advantages they can from private instructors; and let all, yea, every one, designated by the Great Shepherd of Israel to the ministry of reconciliation, and approved by the church, seize upon *every* opportunity of acquiring useful knowledge, that he may become "Mighty in the scriptures," "A scribe well instructed," and "thoroughly furnished unto all good works." So shall he appear, "APPROVED OF GOD; A WORKMAN THAT NEEDETH NOT TO BE ASHAMED; RIGHTLY DIVIDING THE WORD OF TRUTH."



## ANNUAL MEETING

*Of the OHIO BAPTIST EDUCATION SOCIETY. The Society met in Granville, August 11, 1836.*

The Treasurer's Report read and accepted.

The following persons were elected officers for the ensuing year, viz: HENRY CARR, *President*; S. W. LYND, J. L. MOORE, D. BRYANT, H. JOHNSON, G. C. SEDWICK, J. PHILLIPS, and J. BAILEY, *Vice Presidents*; GEORGE COLE, *Secretary*; C. SAWYER, *Treasurer*; WILLIAM SEDWICK, A. CHAFFEE, H. GEAR, T. R. CRESSEY, A. DARROW, P. CARTER, S. SPELMAN, *Directors*.

*Resolved*, That T. R. CRESSEY, be requested to deliver the next Annual Address; and that E. TUCKER, of Cleveland, be his substitute.

*Resolved*, That this Society deem it of the first importance, that a Theological Professorship in the Granville Institution, should be endowed as soon as practicable; the annual interest of which fund should be applied to aid in paying the tuition of indigent students, who have in view the Christian Ministry.

*Resolved*, That this Society, will aid in creating such a fund, by appropriating to it the surplus receipts now on hand, and hereafter realized, until this resolution shall be repealed.

*Resolved*, That the thanks of this Society, be presented to J. L. MOORE, for his address, and that a copy be requested for the press.

*Resolved*, That J. L. MOORE, D. C. BOLLES, and J. PRATT, be appointed delegates to the Convention of Western Baptists.

*Resolved*, That the Constitution of the Society be so amended, that the Society hold its annual meeting, on the Tuesday, preceding the second Wednesday in August.



The Society then adjourned to meet at Granville, at the time of the next annual meeting.

H. CARR, *President*.

GEORGE COLE, *Secretary*.



## ANNUAL MEETING

*Of the Trustees of the GRANVILLE LITERARY AND THEOLOGICAL INSTITUTION, August 10, 1836.*

The principal doing of the Trustees follows.

At three o'clock, P. M., the meeting was called to order, by the President. Prayer by D. BRYANT.

The report of the Executive Committee, was called for, read and accepted.

*Resolved*, That D. C. BOLLES, M. B. CUSHING, T. R. CRESSEY, J. PRATT, and S. SPELMAN, be a committee to petition the State Legislature, for pecuniary aid.

*Resolved*, That J. PRATT, P. CARTER, E. ROBINS, and N. S. JOHNSON, be a committee, to report on the expediency of introducing the Sacred Scriptures as a text book in College.

*Resolved*, That President PRATT, N. S. JOHNSON, H. CARR, and S. B. SWAIM, be a committee to draft a Constitution and By-laws for the Board.

*Resolved*, That the expenses of students be as follows, viz:

Tuition, (per annum)	\$21,00
Board and Washing	50,00
Room rent	6,00
Tea and Coffee	7,00

And that for boys under fifteen years of age, an additional charge will be made of \$2,00 for furniture; \$2,00, for fuel, \$2,00, for lights; and \$2,00, for mending, if desired.

Adjourned to meet immediately after the adjournment of the Education Society.

*August 11, 1836.* Board of Trustees met pursuant to adjournment.

The following persons, nominated by the Education Society, were elected members of the Board of Trustees, for the term of three years, viz: N. S. JOHNSON, M. B. CUSHING, E. ROBINS, A. P. PRICHARD, ALANSON SINNETT, D. WILDMAN, J. BAILEY, J. WILSON, D. BRYANT, J. L. MOORE, J. B. COOK, and A. DARROW.

*Resolved*, That JOHN BLODGET, be appointed a Trustee, for one year, in place of JOHN SMITH, deceased; and D. C. BOLLES, in place of A. DRURY, resigned.

The following persons were elected officers of the Board, for the ensuing year, viz: JOHN PRATT, *President*; P. CARTER, *Secretary*; D. C. BOLLES, *Treasurer*; J. PRATT, S. SPELMAN, J. WILSON, H. CARR, D. SHEPARDSON, C. SAWYER, E. FASSETT, D. WILDMAN, P. CARTER, and D. C. BOLLES, *Executive Committee*.

Professor DRURY, tendered his resignation, which was accepted, and the thanks of the Board presented to him.

*Resolved*, That P. CARTER, be transferred from the chair of Mathematics and Natural Philosophy, to that of the Latin and Greek languages.

*Resolved*, That GEORGE COLE, be appointed professor of Mathematics and Natural Philosophy.

Adjourned until the day of the annual Commencement in August, 1837.

JOHN PRATT, *President*,

P. CARTER, *Secretary*.



*Annual Report of the Executive Committee to the Board of Trustees.*

The Executive Committee beg leave to present to the GRANVILLE LITERARY AND THEOLOGICAL INSTITUTION, the following statement of its affairs.

STATE OF INSTITUTION, AUGUST 12, 1835.

Property belonging to Institution, per inventory,	\$12717 94	
Debts due the Institution, exclusive of subscriptions	886 95	
Cash in Treasury	1511 70	
Expended on New Building	1416 00	
Due on subscription for New Building	4160 20	
		<hr/>
Due on old subscriptions and pledges	\$2500 00	\$20,692 79
Debts of Institution by note, &c. including interest	6384 23	
do do on book	140 58	
do do in Steward's Department	992 99	
Due the New Building Fund	4450 66	
		<hr/>
		\$11,968 46

STATE OF INSTITUTION, AUGUST 10, 1836.

Property belonging to Institution, per Inventory,	\$14296 55
Debts due the Institution, exclusive of subscriptions	1182 67
Cash in Treasury	5 50

Expended on New Building	3316 95	
Due on subscription for New Building	2791 75	\$21,593 42
Debts of Institution, by note, &c. including interest,	\$5890 77	
do do on book	115 09	
do do in Steward's Department	1178 46	
Due the New Building Fund	3918 16	\$11,102 48

*Expenditures during the last Academical year.*

For salaries of Instructors,	\$2588 92	
“ board, &c. of Students	2442 86	
“ agencies	816 27	
“ insurance	62 00	
“ stationery, postage, taxes, &c.	26 06	\$5,936 11

*Received during the same period.*

For tuition, room rent, &c.	\$2497 11	
“ board of Students, &c.	2829 73	
“ subscriptions, &c.	720 37	\$6,047 21

Leaving a balance of receipts beyond expenditures, for the year, of	\$111 10
There is due the Institution, upon old subscriptions, &c. about	2500 00

There is due the Institution, on new subscriptions, &c. including the \$100, subscription payable when filled	\$2681 56
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The Faculty and Students, almost without exception, have enjoyed, as formerly, the blessing of health. The moral and religious condition of the Institution, was greatly benefited the last winter. About twenty of the Students made a public profession of Christianity; and several of them have felt themselves called upon, by the grace and providence of God, to devote themselves to the labors of the Christian Ministry. A new College edifice, has been erected the present season, and will be ready for the reception of students, by the opening of the next term. By the vigorous and harmonious efforts, in their respective capacities, of the Faculty, the Trustees and the friends of the Institution, it may be confidently expected to rise, in importance, as an instrument for advancing the welfare of society and the triumphs of the Gospel.

J. PRATT, *Chairman.*

P. CARTER, *Secretary.*